THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (MATT. 5: 16).

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A CHALLENGE TO THE CRITICS OF "MORMONISM."*

ELDER NEPHI L. MORRIS.

IN STANDING before you I very humbly invoke the blessings of the Lord on the performance of this task, and invite your sympathy and aid to the end that the prayer in which we have engaged may be answered in a blessing upon our heads this afternoon. I read from the seventh chapter of Matthew, commencing with the fifteenth verse:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

While the great French commander, General Foch, was here in America, he delivered many addresses upon the outcome of the war, and among the remarks which he made I remember the following:

"We have but one thing to remember out of this war," said General Foch, before a mass meeting at Chicago, November 5th, 1921. "That is, where nations are united, no force can stop their forward march. With a clear execution of our duties, we can secure what the world needs most, a just peace."

LIMITATION OF WAR—AND HATE.

Since he made this remark, the great conference on the Limitation of Armaments has convened in Washington, completed its work, and the various delegations have returned to their res-

*Discourse delivered in the Salt Lake Tabernacle, March 12, 1922.

pective countries. This is conceived by many to be the most forward step yet taken by associated nations in the interest of a just and lasting peace, yet we delude ourselves if we think the accomplishments of that conference, even when ratified by the several nations, shall bring a sudden end of war. There are so many features in connection with this great undertaking that are assuring in the highest degree, that the results are looked upon with a great deal of optimism. This thought occurs to me: While we have agreed, or probably will agree, when the senate shall have ratified the proposed treaties, that battleships shall be decreased in number and that the barbarous use of poisonous gases shall be abolished in future wars, yet these are not enough to secure to the world a just and a lasting peace. These very provisions presuppose that wars will occur, but that some semblance of civilized restriction will be placed upon the barbarous conflicts of the future. The thought that occurs to me is this, that we need to place a limitation upon the deadly weapons of persecution and hatred; that we need to abolish by a high spiritual resolve, and a reconservation of our lives, that we will as Christian people, and as civilized men and women the world over, refrain from the use of the poisonous gasses of prejudice and aspersion, and that we will show ourselves ready for an abiding peace in the earth. In other words, the implements of human warfare of a moral character must be limited, and the accomplishment is a spiritual one rather than a naval and military one. The churches of the world unquestionably hold the key to the future and the fate of civilization in their grasp. Unity of world ideals are obtainable only through the united effort of the world's churches. The termination of the war was followed by a number of serious efforts in the direction of Christian unity. General Foch pointed out that when the nations of the earth should unite in their ideals and aspirations nothing could possibly prevent their forward march. The wonderful victory which came to the allied forces under his generalship, which was a unity of command, bespeaks the necessity of Christian unity. The Christian churches on many occasions have attempted to bring about a co-operation of effort, in the hope of ultimate Christian union. Many sermons have been preached, many papers read in church conferences, many argumentative articles have appeared in the religious and secular periodicals. The Evangelical churches frequently meet on common ground and co-operate in community efforts aiming at religious and social advancement.

Enforced "Isolation."

The Latter-day Saints have had forced upon them, with respect to these conventions and campaigns in the interest of Christian unity, a "splendid isolation," for they have not been invited into the sanctified society of any of the said Christian churches.

For example, there was convened in this city last summer the Intermountain Christian Workers' Institute. From the nature of the program of the several sessions of the Institute, which was greatly enjoyed by those present, and which received a vote of thanks for its preparation, it was evidently not the intention of the Institute to have any Latter-day Saints present. Their presence would have been very embarrassing because their alleged doctrines and their character were harshly criticized on several occasions. Objections were made to the Latter-day Saints because of their belief in a "plurality of Gods, a plurality of wives, and a plurality of Bibles." They were also referred to by one Christian brother minister as "a menace." The chief concern of the Institute seemed at times to be how best to prevent the spread of "Mormonism" and how to successfully win the members of that faith over to the various sects and creeds. Since we were overlooked with respect to the invitation, it would have been rather crushing had we not been even thought of during the proceedings. So we may thank them for not having ignored us entirely. This is not the first time that we have been counted out of the Christian fold. On one or two very conspicuous occasions we were actually unchurched.

During the years 1914-15-16 and 17, these societies and institutes convened in conferences would not have indulged in the criticism of a neighbor church as they do now the war is over.

Gives Life for Comrade.

We professed Christians were brought too close together in those anxious and fearful days to indulge in such unchristianlike pastime as to find fault with each other and systematically plot against the prosperity of each other's church. This unhappy occurrence of our friends who live among us assembling in this very city and pointing out our shortcomings and defects, and planning certain restrictive measures by which our prosperity as a church would be curtailed, impress me with the fact that we have perhaps lost the great lesson of the war, the lesson of tolerance, of brotherhood, and charity, and love for each other in our struggle for the essential things of life—liberty, service, and immortality. Let me relate an incident which occurred during the war. There was a little boy, living on the west side, whose father, a blacksmith by trade, came from Sweden some thirty years ago, an honest, capable, religious man, and of most worthy aspirations. This boy volunteered as a Marine. He was scarcely nineteen years of age when he found himself engaged in the fearful conflict at Chateau Thierry, and during that bloody engagement a comrade was seen lying wounded out on that fearful stretch called "No Man's Land." This boy from our own city, and of the "Mormon" faith, in the spirit of chivalry and heroism and love for his

comrade, rushed out onto "No Man's Land," and with some effort placed his wounded companion across his shoulders and was bearing him back to the trenches when he himself was wounded by a bullet which pierced his shoulder, the wound corresponding precisely to the one which had brought his young comrade to the ground. They were both taken by the ambulance to the hospital, and after a few days' suffering, both died. The one a Catholic boy, the other a "Mormon" boy, the latter giving his life for the former. The nurse who held Emil's hand as his brave spirit took its flight, wrote his sorrow-stricken mother thus:

"Emil gave his life for his comrade." "Greater love hath no man than this, that he will lay down his life for his friends." How superior is the soul of this little hero to the souls of the ministers of any faith—my own included—who engage in tearing down and destroying the faith of others. A man's faith is the most sacred thing conceivable. Scarcely a faith in Christendom but has its martyrs. Does not their blood sanctify that faith sufficiently to restrain the hand of the intolerant? What if they did differ with respect to dogmas and conceptions of the Deity, and principles of faith? What is wisdom under such circumstances? Let me read another verse or two, from the Acts of the Apostles this time. You will remember how the Apostles were imprisoned and were tried before the magistrate on various charges, such serious charges as preaching Christ Jesus and Him crucified. In the boldness and courage of that impulsive Apostle, Peter, he laid responsibility for the crime at the very feet of the Jews then living in the city of Jerusalem.

Wise Counsel.

When they heard that, they were cut to the heart, and took counsel to slay them.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themsleves, who was slain; and all as many as obeyed him were scattered, and brought to nought.

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed.

And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought.

But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

No wiser counsel was ever given to men who are inclined to be

intolerant on religious matters than this which was given by Gamaliel. If this work, or this thing called "Mormonism" appears to you, my brethren of the Inter-mountain Christian Workers' Institute, to be a "menace," beware what ye do, because if it is an evil thing and be of man it will come to nought; but on the other hand, if it be of God, you should beware lest haply you be found fighting against God.

Fruits of "Mormonism."

It is not my purpose to answer this criticism. The "Mormon" people, themselves, are the answer; and after all are they not the only substantial answer? What does the world care about your faith or mine? Whether you are a Pedobaptist or an Anabaptist matters little. It matters little whether you believe in the transmigration of souls or in the transubstantiation of the Lord's Supper. These things matter very little in the eyes of the enlightened world of to-day. The all-important thing is, what kind of man are you? What can and what do you do? These are questions of world-wide concern. After all, it doesn't matter so much to the world what your conception of the Deity is or mine. The more important thing to both the world and us is, the effect that that belief has upon our lives. When Emerson Hough, the American journalist, visited our great and wonderful country to the south, passing through Southern Utah, where he mingled with our people in their homes and on their farms, and then beholding the scenic grandeur of Bryce's Canyon and later the Grand Canyon of the Colorado, then making a survey of that great, majestic forest which he proposed shall be called "The President's Forest," he was asked the question:

"And what was the greatest thing you saw out there?" He answered: "The people." What people? These people whom our friends of the Institute have designated as a "menace." "What was the greatest thing you saw?" "The people," these "Mormon" people, living their simple, industrious, chaste, honest lives, down in Southern Utah. No unbiased man could mingle with those people of Southern Utah, devoted as they are to ideals of the highest character, to service of the noblest conceivable kind, without being moved with deep admiration. Through the generations they have been working out the problems of their industrial, social and religious lives. So we propose that these Latter-day Saints, such as you may see in any part of this great inter-mountain country, is the one answer we have to offer to our critics, and those who would find fault with our lives and our beliefs. And we here and now, in all good nature, challenge our zealous friends of the Inter-Mountain Christian Workers' Institute to show a people belonging to any of their several denominations that can equal this people in actual character and accomplishment.

(TO BE CONTINUED).

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich annual conference was held at 13a St. Benedict's Street, Norwich, Sunday, April 9th, 1922. The President of the mission, who was unable to attend, was represented by Elders William A. Morton and James I. May. President William H. Wilson presided and conducted the services. All the traveling Elders in the Norwich conference were present; there was also a large congregation of saints and friends at each meeting.

The morning session commenced at 10:30 by the congregation singing "Come join our celebration." Invocation by Elder J. W. E. Tomlinson. After singing "Jesus once of humble birth," the Sacrament was administered by Elders F. L. Dent and James Hook.

President Wilson expressed sincere regret at the unavoidable absence of President and Sister Whitney. He was pleased at seeing such a goodly number present; he welcomed them and invoked the blessing of the Lord upon the conference. The remainder of the time was devoted to Sunday-school work. "The Life of President Brigham Young" was the subject presented by eight students of the different schools in the conference. The marvelous work performed by the great leader of modern Israel from the time he became President of the Church to his demise was dwelt upon; it proclaimed him a man of God, for no man could have accomplished such a work except God were with him.

Elder William A. Morton gave a practical demonstration of how a Sunday-school class exercise should be conducted. It was an interesting lesson, and greatly enjoyed by both children and adults.

Elder May said he was highly pleased with the program, and complimented those who had taken part. Spoke of the great sacrifices made by the saints who followed President Brigham Young from Nauvoo to Salt Lake Valley, sacrifices with which the petty trials of the present day are not to be compared.

"Come, come, ye saints" was sung by the assembly, and the benediction was pronounced by Brother Charles M. Coleby.

The afternoon session was opened by singing "Redeemer of Israel, our only delight." Brother Stanley H. Marshall offered the invocation. "In remembrance of thy suffering" was feelingly sung by the congregation, after which the Sacramental emblems were blessed by Brothers Herbert Brown and Frederick Tuttle.

The general, mission and conference authorities were sustained by unanimous vote. Sister Florence L. Spall sang delightfully the solo, "I'm a Pilgrim." President Wilson gave an encouraging report. The missionaries, he said, are united in the bonds of brotherly love; in the face of much opposition they are working manfully. Quite a number of people are interested in their message, some of whom have applied for membership in the Church. Elder C. Douglas Barnes spoke impressively on the subject: "Seek ye first the kingdom of God"; Elder J. W. E. Tomlinson, a "Mor-

mon" convert, bore a strong and convincing testimony; and Elder Joseph Coulam exhorted the strangers present to investigate earnestly the Gospel taught by the Elders of the Church.

Elder May commented on the spirited and soulful testimonies borne by the previous speakers. He knew that they had come from honest hearts. The acceptance of such testimonies brings with it salvation; their rejection, condemnation. The Gospel, the speaker said, is the greatest gift of God to man; in it there is everything necessary for his temporal and eternal happiness. It had been on the earth in different dispensations, and had been taken away because of men's unworthiness. The Gospel had been restored in these last days and for the last time. There had been, and still are, many good and honorable men in the different religious denominations, preachers of righteousness, and while these men do not possess divine authority, they will be rewarded for the good they do. Elder May impressed upon the saints the necessity of their remaining faithful.

The closing song was "For the strength of the hills we bless thee." Benediction by Brother Alfred Burrell, Sr.

Every seat in the hall was occupied when the time came for the opening of the evening session. "The happy day has rolled on" was sung spiritedly, and Brother William Walker offered the invocation. After singing, "How firm a foundation, ye saints of the Lord," Elder Blood addressed the congregation. He urged saints and strangers to seek earnestly the Spirit of God, which leads and guides into all truth. Elder Jesse Petersen compared the conferences of the Latter-day Saints to the annual gatherings of ancient Israel, when the covenant people of the Lord assembled to worship him and to be instructed. Elder William E. Allen related a number of striking incidents illustrating the faithful observance of the Lord's command: "Love thy neighbor as thyself." Sister Nellie Elvin sang pleasingly, "The City of the Angels." Elder Tolboe spoke on the atonement of Christ; Elder Dent on the seriousness of procrastinating the day of repentance until the end of life; and Elder Crowther bore a fervent testimony to the truth of "Mormonism." The Elders in chorus sang, "An angel from on high."

This song furnished Elder William A. Morton a text for a splendid discourse on "The Book of Mormon," a volume of Scripture which he said he had read and studied for many years. He first explained what the Book of Mormon is, then told of its divine origin and what it would do for the world, and occupied the remainder of the time in adducing evidence to substantiate the claims made by the Latter-day Saints, namely, that the Book of Mormon is indeed the Word of God.

The congregation sang "Lord, we thank we thee ere we part," and the benediction was pronounced by Elder James I. May.

C. Douglas Barnes, Clerk.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, APRIL 20, 1922.

EDITORIAL:

A CLEAR CASE OF LIBEL.

THE lies told by the London papers—those of saffron hue—in their frantic efforts to influence Parliamentary or Home Office action against the "Mormon" missionaries in this land, have awakened feelings of intense disgust in many breasts whose owners are not in any way affiliated with the Latter-day Saints, but are fair-minded and too well informed to read without protest what those papers and their copying contemporaries have been saying. Our editorial of two weeks ago embodied two communications, one from a "Mormon," the other from an Episcopalian, answering some of the unwarranted assertions that have been set afloat. We are glad to reinforce those expressions with others breathing a similar spirit. In a recent issue of the *Deseret News*, published at Salt Lake City, appears an article over the signature of P. J. Holden, from which the following paragraphs are taken:

"I hold no brief for the Mormon Church. I am not a Mormon, nor do I expect to become one, because many of the beliefs considered by them to be necessary for salvation do not appeal to me. Nevertheless, as an Englishman and a lover of fair play, I am impelled to utter my protest against the scurrilous articles just now current in some of the London newspapers. They are, for the most part, a re-hash of old falsehoods, misrepresentations, and distortions of the truth which have been published from time to time as long as I can remember, and their very extravagance and sensationalism condemn them in the minds of most thinking people, I am sure.

"I have lived in Salt Lake City for nearly eight years, and have found the Mormons to be quite as good as the members of any other church, and perhaps on the whole, better. Some of their tenets are peculiar, and to me unacceptable, but the same remark applies to other denominations. To many Protestants the belief of the Roman Catholics in the efficacy of the intercession of the Virgin Mary, confession, Purgatory, etc., are equally unbelievable. So also is the necessity for immersion in baptism to non-Baptists, and so on *ad infinitum*."

Then follows an allusion to the Aspinall story, so thoroughly riddled by Police Inspector Mullings, of Salt Lake City, in his letter to the editor of the *Star*, published April 6th. Mr. Holden goes on to say:

"By inquiries here in Salt Lake City, I have located Mrs. and

Miss Aspinall, and have had their story from their own lips. They both declaim earnestly against the wickedness of such atrocious lies as are contained in the *Express* article referred to. Miss Aspinall came out here as a convert fourteen years ago, and during that time has been in frequent and friendly communication with her relatives in England. She is still a Mormon, and has no complaint against the Mormon Church or people, and has always been in good employment. Two years ago, her sisters having all got married, her mother wrote to her, saying how lonely she was, and Rebecca replied asking her to come out and live with her. Rebecca had saved a sufficient sum of money for her mother's fare, and she sent it to her, and the old lady came here to join her, and has been living with her ever since.

"Both mother and daughter say they cannot believe for one moment that Mrs. Green (the daughter in England) ever said what was has been attributed to her in the papers, and they await a reply from her to a recent letter, to elucidate the matter.

"The stories about present-day polygamy, about Salt Lake being a hell upon earth, about the stone outside Elder Smith's house, with blood on it, where women used to be dragged to and given away; about all the roads coming into the city being stained with blood, where women have been dragged in, and their men have struggled to get them back, are equally false and malicious.

"The writer of one article in the *Daily Express* of January 21st, says: 'You cannot mistake the face of a Mormon woman in Salt Lake City. It is fixed, motionless, with misery written all over it. She is living in a hell from which there is no escape.

"This is as wicked a lie as it is possible to utter. The women here are as happy as they are anywhere on earth. I know hundreds of Mormon women and, generally speaking, they live good, contented lives with husband and children round them; and as a rule, in better circumstances than they would have been in England

"Very few English people whom I have met want to go back to England to live, although most of them have a warm spot in their hearts for the 'old country,' and would like to take a peep at their relatives whom they have left behind. Occasionally one meets a disgruntled person, but they are the exception and not the rule, and it is their own fault if they are not satisfied with conditions here.

"As I said at first, I am not a Mormon. I have my wife, my son and his wife and children, and my daughter and her husband here. Also a brother and his family—all non-Mormons, and we suffer no inconveniences whatever. We have hundreds of Mormon friends, all good people, whom it is a pleasure to know. We have received abundant kindnesses at their hands, and never an attempt at proselytising has been made. Every other religion is well represented here. The Protestant-Episcopal church, the Roman Catholics, the Congregationalists, the Methodists, the Baptists, the Second Adventists, the Salvation Army, the Lutheran, the Unitarians, the Christian Scientists, all have churches and disciples here and are not interfered with by the Mormons in any way.'

"Utah is not impregnable nor isolated from the rest of America, as some of the correspondents to the English papers seem to infer; the approaches are accessible from all other parts, and the United States government can be safely trusted to see that no such crimes are committed as have been charged to the Mormons in the articles herein referred to.

"As for the allegation that polygamy is practiced now, it is no more true than that Catholics or Protestants torture and burn 'heretics' at the stake now. They used to do so and considered they were justified in doing so. But such happenings are things of the past. And so is polygamy with the Mormons.

"Some of the statements of the opponents to Mormonism are absolutely ridiculous, as any honest non-Mormon living here can testify. For instance, one writer in the *Daily Express* of January 21, says, 'The boldest Gentile in the city will hardly whisper the name of 'Mormon'—for the Mormon Church has supreme power—political, judicial and financial.'

"When we consider that about sixty per cent. of the inhabitants of the city are non-Mormons, the utter absurdity and impossibility of such a condition is at once apparent."

Among those who have felt impelled to refute the false and ridiculous charges made against their "Mormon" fellow-citizens, is Dr. George M. Marshall, professor of English in the University of Utah, who, absent on leave, has been traveling extensively in Europe, and is now doing research work in Oxford, as a preparation for continued work in the home institution. Dr. Marshall is a staunch and enthusiastic member of the Episcopal church, and has lived in Utah for thirty years, mingling freely with the "Mormon" people, socially and professionally, all over the State. Before coming to Utah, he had as a schoolmate at Towanda, Pennsylvania, Mr. V. S. Peet, the same who, in 1911, offered a reward of £200 for the production of one case in which a British girl had been lured to Utah by "Mormon" influence for polygamous or immoral purposes—a reward still offered, and as yet unclaimed. To the present writer, who has known him for many years, Professor Marshall, in a recent letter, says:

"Some time ago, when the London *Express* and *Mail* were indulging in their bitterest attacks on the 'Mormons,' I sent a series of clippings to the new President of the University, George Thomas, with some remarks appropriate to the occasion. I am enclosing for your satisfaction the original of his reply to me. Make whatever use of it you like.

"I was getting my mind made up to take a hand in this fight, when the attacks abruptly ceased.

"I may say regarding these attacks, that among the people I see here in Oxford, nobody believes them, and very little argument is necessary on my part to convince them of the utter falsity of the charges and insinuations."

"University of Utah,
Salt Lake City,
February 21st, 1922.

"Dr. George M. Marshall,
29 Wellington Square,
Oxford, England.

"Dear Professor Marshall:

"Referring to your letter and the clippings you enclosed me, particularly from the *Daily Mail*, I may tell you that the young

lady referred to, Miss Rebecca Aspinall, lives hardly more than a block away from your own residence in Salt Lake City, and is in the employ of Dr. Belle C. Gemmell, one of the Regents of the University, at 164 East South Temple Street (Godbe Apartments). Mrs. Gemmell is not a member of the Mormon Church; she is the wife of R. C. Gemmel, General Manager of the Utah Copper Company, and the most prominent patron of the Boy-Scout movement in this State.

"I have just spoken with Miss Aspinall by telephone, and have read this letter to her in full, and have her approval of its contents. Miss Aspinall is quite well known in Salt Lake. Both Professor Giles of the Music Department, and Mr. Barker of my office, recognized her picture in the clipping you sent to us as soon as it was shown to them.

"Miss Aspinall's mother has never been in want here; she has always known the whereabouts of her daughter, and has never been in the least doubt since she arrived here about the safety and moral tone of her surroundings. I have also just spoken to Mrs. Aspinall over the telephone and read this letter to her, and she says the statements in it are all correct.

"There is not one bit of truth in the story you sent me about this young lady. The other clippings seem equally ridiculous, and I believe they are all of the same brand of falsehood. This case seemed to be the most explicit and therefore the most worthy to be exposed.

Sincerely yours,
GEORGE THOMAS, President."

In view of all the circumstances surrounding this case, it is not at all unlikely that a suit for damages may be instituted by the Aspinalls against the papers that have so maligned them. There ought to be some way of reaching these libellers, and we believe there is. If nothing more, they should be made to feel in the only part where they seem capable of feeling—the pocket. The day has never been when even a "Mormon" could not obtain justice in the courts of old England.

O. F. W.

THE RELIGIOUS PERPLEXITIES OF TO-DAY.

ADDRESSING a large audience at the Royal Institution, Liverpool, on the 28th ult., Dr. L. P. Jacks, editor of the *Hibbert Journal*, and Principal of Manchester College, Oxford, said religion had been too much cooped up in a fortress, and surrounded with an immense array of creeds, dogmas, theologies and instructions, which, intended to keep off perplexity, were themselves a greater perplexity than all others put together. The religious difficulties of to-day were the same of other times. They had indeed become more vocal, but they sprang from the same root and gathered round the same centres. These difficulties had always been up to the limit of human endurance. Religious belief had always required the full courage of the human soul. Suffering and death, the agony of bereavement, the tragedies of blighted hopes and shipwrecked lives—these were not things peculiar to the twentieth

century. Religion is that in each of us, and in all of us together, which faces the crisis of our existence; which does not turn its back upon the crisis, but accepts it; and which feels, when confronted with the crisis, that its hour has come, and that for this cause it came into the world.

The eminent lecturer said he did not believe that in religion we should find means of evading the crisis of life. When such means were offered they turned out illusory or insincere. Religion has nothing to do with that weaker side of our nature to which these tempting but foolish proposals are constantly being addressed. It has everything to do with that stronger and nobler side of our nature which, instead of wanting to escape from the crisis, is eager to accept it and bold to face it. Until we accept the challenge of religion the best in us has nothing to do, loitering at the street corners of life, like a starving laborer out of work. The Doctor said he did not accept a world in which we could find a final satisfaction of all our desires and a removal of all perils and difficulties. He wanted a world rather fit for heroes to live in, and in which, whatever satisfaction came, must be due to one's own exertions. There are those who mean, when they ask for a Divine world, a world that provides a field for life on a higher level, that gives incentives for living it, a world that breeds great ideals for great souls to pursue, a world that shares with them in the pursuit, that suffers with them in their overthrow, that triumphs with them in their victory.

In his second lecture on "The Religious Perplexities of To-day, With Regard to Christianity in Particular," delivered the following afternoon, Dr. Jacks said in studying Christianity in its original sources, we found there a religion which seemed to grow quite naturally from within a man's life as distinct from one imposed from outside. They could not fail to be struck with the absence from the Gospel of many of those theological doctrines and ecclesiastical interests which had grown about the religion as they knew it. The beginning of the Gospel was something that happened; not something that was said. A great soul appeared in the world, and the Gospel was the story of its appearance—a story that would delight children who would sleep over a sermon. We spoke of the Founder of Christianity as a teacher, but He was surely the least professional teacher the world had ever seen. He was, at any rate, not a moral pedagogue, and not a clergyman of any denomination. He had no appointment either in Church or State, no place in the ranks of the moral police; and if He was God He was not a domineering but an intensely human and loveable God. He was not repressive or forbidding to the people about Him.

In reading the Gospels, Dr. Jacks said he found none of that preternatural solemnity which was often the first thing to strike him in church or chapel. Much there was lighthearted and joyous.

Even in the tremendous tragedy of the Crucifixion he was made to feel somehow that the gloom of it was not ultimate. There was light immediately beyond; certainly there was no preternatural solemnity. The great central truths of Christianity were not so much preached by Christ as enforced, because He acted and lived as though they were true, which was greater than preaching them. He died for them also, which was a greater thing still. It was a remarkable fact that the name of God, which was always on our lips, was rarely on the lips of Christ. The name flashed out when it was needed. It was never made into a subject of argument or the theme of eloquence. That dangerous cheapening of a holy thing which inevitably came to pass when the holy thing was too much talked about was absent from the Gospels. There were as yet no vested interests at stake.

That, he thought, was what made the difference so immense between the atmosphere of the Gospel and the atmosphere of the churches and chapels of to-day. By a strange irony of fate, that which began as the least contentious of all religions had ended by becoming excessively contentious, and gathering an atmosphere of anxiety, of strife, and of veiled self-assertion that was foreign to its true genius and spirit. This change was one of the saddest stories in the history of mankind. When Christ proclaimed the Kingdom of God He made it perfectly clear that His Kingdom was not of this world, but there came a fatal moment when the kingdoms that were of this world captured the idea and made it a part of their own apparatus. Kings and emperors took it up; governments absorbed it, and the rulers of mankind began to declare that God was their ally. The Divine friend of the slave became the divine friend of the slave's master. This was the influence which turned the God and Father of our Lord Jesus Christ into a cosmic potentate made in the image of the rulers of men.

When Christianity made its first alliance with the secular side it was hoped that the effect of it would be to Christianise secularism; unfortunately the effect was to secularise Christianity. Christianity began to police men's souls with law instead of saving them through love. The Gospel which was intended to make men free became the instrument for keeping them in order. Christianity became entangled in a multitude of interests with which it had nothing whatever to do, and coloured with habits of mind and obsessions and prejudices and fears and ambitions which characterised the kingdoms of this world. That fatal thing called policy entered into its life. No wonder that plain men and women, when they were confronted with the present spectacle of Christianity, should feel themselves very sorely perplexed. "The thing itself," Dr. Jacks declared, "has become a perplexity in which genuine spiritual elements have become so mixed up with alien, and sometimes opposite, elements, that one can rarely tell which

is which. The very creeds have become puzzles, not only intellectually difficult, but difficult in the deeper sense that they seemed to point both ways at once—to the kingdoms that are of this world and to the kingdoms that are of the other."

Christian theology had never been content to leave its Founder unexplained, but he ventured to think that if we could agree to leave the question of precise definition aside for twenty years, and devote our energies in the meanwhile to following the steps of Christ, we should know at the end of that time more about His personality than was likely to emerge from our controversies. We should know also that we had to go right through suffering and death and not round them, and we should also discover in ourselves an unsuspected quality which was more than a match for suffering and death.

FROM THE MISSION FIELD.

Baptism.—Sunday afternoon, the 9th inst., a baptismal service was held at the Swan Baths, Norwich, at which time a convert to the faith was baptized by Brother Stanley Marshall and was confirmed by President William H. Wilson.

Arrivals and Appointments.—The following missionaries from Zion arrived at Liverpool, April 8th, 1922, per s.s. *Minnedosa*: Willard M. Hansen, J. Lawrence Fullmer, and Joseph Samuel Gasser, Salt Lake City; Clyde Arthur Lindquist, Carl Wilson Ballantyne, and Orval Merle Foulger, Ogden, Utah; Willis P. White, Willard, Utah; and Arthur A. Felsted, Garland, Utah. They were all appointed to labor in the Swiss and German mission.

Farewell Testimony.—On Thursday evening, March 30th, 1922, a farewell social was held in Thrift Hall, Grimsby, Hull conference, in honor of Brothers John F. and Francis E. Atterton who sailed, on April 1st, for Alberta, Canada. Brother John F. Atterton was President of the Grimsby branch for a number of years, and his son, Francis E., was branch clerk. Both were earnest workers. A large number of saints and friends were present to bid the brethren Godspeed on their journey and success in their new home. The early part of the evening was taken up with a program in which members of the Church and friends took part. President G. Osmond Hyde spoke for a short time on the reasons why the members of the Church gather to Zion. The members of the branch presented the departing brethren each with a steamer rug as a token of their esteem and in appreciation of their labors.

Priesthood Meetings.—A Priesthood meeting of the traveling

Elders of the Hull conference was held in Grimsby, March 31st, 1922, President George Osmond Hyde presiding. There were also present: Elders Gordon W. Mathis, Alpheus Harvey, Francis A. Madsen, Edward L. Burton, Jr., Melvin T. King, Donald E. Rose, Esdras Whittaker and Marion Rogers. All of the brethren gave encouraging reports of the work being accomplished in their respective fields of labor. With reference to the newspaper tirades and the infamous films that are being shown it was the unanimous opinion that more good than harm was resulting. All the meetings are better attended than they have been for years past and many new friends are being made. Suggestions as to how to carry on the work more efficiently were given and encouraging remarks were made by the Conference President.

Branch Conferences.—A branch conference was held at Rotherham, March 19th, 1922. President William M. Cox and traveling Elders Homer Taylor, Ervin Rawlings, Clarenee L. Giles, and James Brook were present and delivered interesting discourses. The attendance at the meetings was the largest since the organization of the branch.

The Lowestoft branch conferenee was held March 19th, 1922, at 80 Clapham Road, Lowestoft. The first session was conducted by Superintendent William Walker. The Primary class recited the "Articles of Faith," and sang "Come with Happy Faees"; Mary Coleby recited the 23rd Psalm; Lily Walker, May Coleby, and Sabira Copling gave a brief history of the life of David W. Patten; Annie M. Ayden, Alfred Burrell, Jr., and President William H. Wilson spoke words of encouragement. Branch President Charles M. Coleby reported the branch. The afternoon and evening sessions were given over to the missionaries, who addressed the conferenee briefly in the following order: Elders Tomlinson, Coulam, Crowther, Barnes, Dent, Allen, Petersen and Blood. President Wilson showed that the Gospel taught by the Latter-day Saints is the same that was taught by men sent of God in former dispensations. The special musical numbers rendered during the conference were a solo by Maggie Walker and a chorus by the Elders, "Do not forsake me, Lord."

At a speeial eonferenee of the Grimsby braneh, Hull eonference, held Sunday, March 26th, 1922, Braneh President John F. Atterton and Brother Franeis E. Atterton, elerk, were honorably released on account of their emigrating to Canada. Elder Melvin T. King was sustained as the presiding Elder, and Elder Donald E. Rose as elerk. President George Osmond Hyde presided at the meeting, which was well attended by saints and investigators.

A eonference of the Eastwood branch, Nottingham conference, was held Sunday, Mareh 26th, 1922. President Harold E. Brough presiding. Brother George W. Hart conducted the morning

session, and Brother William Henry Mullinger, president of the branch, the afternoon and evening meetings. The Sunday-school children of the branch gave very creditable exercises, followed by a short talk on the fifth commandment, by Sister Julia T. Noble. In the afternoon Brother George W. Hart gave an encouraging report of the Sunday-school and Mutual Improvement Association for the past year. Elder J. Max Toolson spoke on the "Gospel Dispensations"; Sister Beatrice Papworth sang "The Unknown Grave," and Elder Abraham Noble gave a short talk on "Seeking first the Kingdom of God." At the evening meeting the room was crowded with saints, friends and investigators. President Brough spoke on the "Organization of the Church"; nine scholars sang "Behold, 'tis eventide"; Sister Julia T. Noble gave a short address on "Baptism"; Sisters Gwendoline Welch and Rachel Thompson sang a duet, "Dear to the heart of the Shepherd," and Elder Noble spoke about "Temples and Temple Work." The authorities were sustained at the afternoon session.

DIED.

NICHOLS.—On Wednesday, February 15th last, at the close of a very impressive funeral service, the body of Brother Alfred Nichols, who was killed in France, September 30th, 1918, was conveyed to its last resting place at Norwich. The deceased was born September 28th, 1890, at Norwich, and was the son of William and Eliza Seggar Nichols. He was baptized into the Church of Jesus Christ of Latter-day Saints April 12th, 1908, and the following year emigrated to Utah. When America was drawn into the war he joined the army and assisted in the establishing of Camp Lewis, American Lake. He belonged to company D 362nd U. S. Infantry. His body was brought to Norwich accompanied by an official of the American authorities, and in his presence was interred in the city cemetery. Brother Nichols was a young man of exemplary character, and was highly respected by all who knew him, both in his native country and in the land of his adoption.

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